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THE
JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION
OF THE
AMERICAN SOCIETY
For Meliorating the Condition of the Jews.

נחמו נחמו עמי יאמר אלהים: Is. XL. 1.
ἡ σωτηρία ἐκ τῶν Ἰσδαίων ἐγεν. JOHN IV. 22.

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"ANASTASIS." BY PROF. BUSH.

(Continued from page 225.)

"FROM all that we have read," observes *Prof. Gausсен of Geneva*, "it results that there are in the world only two schools, or but two religions: that which places the Bible above every thing; and that which places something above the Bible. The first was evidently that of Jesus Christ; the second is that of the rationalists of all denominations and of all ages.

"The motto of the first is this; all the written word is inspired of God, even to a single iota or tittle; the Scriptures cannot be broken.

"The device of the second is this; there are human judges of the word of God.

"Instead of placing the Bible above every thing, it is, on the contrary, either science or reason, or human tradition, or some new inspiration, that it places above the Bible. Thence all the rationalists; and thence all their false religions.

"They correct the word of God, or they complete it; they contradict it, or they interdict it; they teach their pupils to read it with irreverence, or they prohibit the reading of it."*

* "THEOPNEUSTY; or, The Plenary Inspiration of the Holy Scriptures,"—a work which we may be allowed here to commend to the special attention of Christians and Christian families, as being at once sound in its principles, and characteristically vivid and eloquent in the statement and illustration of them. Mr. Kirk has done good service to the Church, by translating it.

In which of these two schools Prof. Bush now sits, and "learns the lessons of the universe," we prefer that our readers should form their own opinion, after reading and weighing well the import of the following extracts from *Anastasis* :—

If the teachings of that divine volume array themselves so unequivocally and inexorably against the conclusions to which we are brought by the argument from reason, that we can by no process of conciliation harmonize the two, undoubtedly we are required to abide by the Scriptural decision, whatever violence it may seem to do to our rational deductions ;—p. 85.

This certainly looks very fair. What, indeed, could any man—Professor Gausсен himself—ask more? But then the recollection of *our* Professor's fortunate, or prudential, habit of saying something on both sides of a question, comes unpleasantly across the mind, and we feel the necessity of still keeping our eyes open. So we continue the search a little longer; and sure enough it is not long, before we find the other side very adequately provided for. Such passages as those which we here select, abound in *Anastasis*, and they exhibit the basis on which the whole of our author's speculations claim to rest :—

If the averments of that word

which professes to have emanated from the Omniscient Spirit, clash with any positive, fixed, irrefragable truth in the universe, then the word itself must be a forgery and a lie; for God would never set one truth in contradiction to another. Panoplied by this principle, which is as firm as the perpetual hills, if, in the careful scanning of that word, the *letter* speaks a language contrary to *clearly ascertained facts* in nature and science, he will take it as type, figure, allegory, metaphor, symbol, accommodation, anthropomorphism—any thing, rather than the declaration of absolute verity;—p. 11.

We confess ourselves unable to conceive of an instance, in which language could be framed so “unequivocal and inexorable,” that by taking it to mean “*any thing*,” rather than what it says, it would not be saved from clashing with any alleged facts, however monstrous. The compliment, therefore, previously quoted, to the paramount authority of revelation, begins already to sound somewhat ambiguous; nor can it be disguised that every subsequent disclosure only confirms our worst fears.

Thus, when Prof. B., the other day, thought it not unbecoming to take a minister of the gospel to task in a secular journal, for having simply discharged his duty to “the flock over the which the Holy Ghost hath made him overseer,” by warning them against the evil tendencies of this book, here is the style employed:—

If that divine document cannot stand the test of the most rigid scrutiny of reason—if its express dicta are confronted by the most palpable facts in the creation, and no way can be indicated of harmonizing them—then we must consider its authority as effectually annulled;—

That is to say;—Suppose it to be an “express dictum of the divine document” that 2 and 2 make 5, whereas “the rigid scrutiny of reason” assures us, that they make 4, what we have then to do is, to invent some “way of harmoniz-

ing” these discordant results. “Scripture must be interpreted so as to agree;” or, failing to do this, “we are undoubtedly required to abide by the scriptural decision,” says the Professor on p. 85 of *Anastasis*; but, “to one thing constant never,” in his newspaper article he declares, that “we must then consider its authority as effectually annulled.”

Now what shall we say to all this? We dare scarcely trust ourselves to speak of it as we think it deserves. But as the least that we can do, we meet it with an indignant denial, that such a case as our author is fond of supposing, ever once occurs. The very supposition dishonors the Bible, and “the Father of Lights” from whom it descends; and this choice of expedients for helping either us, or the Bible, out of the dilemma, we spurn from us with equal promptitude, and with equal contempt. Our position is that Scripture, interpreted by itself, and according to the ordinary principles, by which the human mind determines the sense of human language, written or spoken, has never yet been shown, and cannot now be shown by abler men than Prof. B., to contradict, in any one particular, what our author chooses to call “absolute verity.” Like Him, of whom all Scripture testifies, she meekly but firmly confronts them that rise up against her, with the challenge, “Which of you convinceth me of sin?” Very often, and in very “diverse manners,” has that challenge been accepted; and as often has Faith rejoiced to see the assailant, however loud in his vauntings, and however fierce his onset, “go backward, and fall to the ground,” as before the face of God. God forbid, that a better fate should attend any similar venture!

We will give ourselves no farther trouble with the Professor’s learned references to “the departments of astronomy and geology.” It was formerly shown, that he has proved nothing whatever by them, except the desperate shifts to which he feels himself reduced, for something to countenance his own audacity. But

we cannot pass from this Chapter on "the principle, which really lies at the foundation of our whole course of exegesis," (p. 86,) without attempting, by means of one or two additional quotations, to furnish the reader with a clear and distinct apprehension of what that principle is. For this purpose, however, the following, we think, will be deemed sufficient :—

While we must honor the loyalty to revelation that has been evinced in this pious sensitiveness to every thing that seemed to come in conflict with its statements, we cannot at the same time but be pained and surprised at the tardy process by which the conclusion has been arrived at, that the grand scope of the Bible is *moral*, and not *scientific*, and that no important interest of revelation is jeopardied by admitting that, *on a multitude of subjects which come within the range of man's unassisted powers, the Spirit of inspiration professes nothing more than to speak according to visible appearances and popular notions.* (The italics are our own.) This fact is now beginning to be very generally recognized, and no enlightened mind dreams that what is gained to science is necessarily lost to Scripture. Still we have no idea that the extent to which this principle is to be applied, is at this day at all adequately appreciated, and therefore we shall not be in the least surprised if the present attempt to make the ascertained results of *physiology* a test by which to try many of the literal declarations of the sacred writers, should be regarded as a bold and hazardous coming in collision with its sacred verities ;—pp. 28, 29.

Are not the Scriptures constructed on this point, as on all others having respect to physical subjects, in reference to the then state of knowledge—to the popular impression and belief among those for whom they were originally designed ? And did the Jews and the early Christians know what we know in relation to our physical organization ? Was

the science of animal chemistry developed in those early ages ? Were they skilled in anthropology ? Did they know any more of the settled truths embraced in this sphere of knowledge, than of those which fall into the department of astronomy or geology ? It avails nothing to say that the Spirit which indited the Scriptures knew these truths, if the writers did not. The Spirit knew too, equally well, the true structure of the solar system and the age of the globe upon which we dwell. Yet he has not seen fit to speak according to his knowledge on those points, and why should he any more on this ? If there are actually stages in the progress of human intelligence ; if the collective mind of the race, like that of an individual, passes through the grades of infancy, childhood, youth, and maturity : must not a revelation from God, vouchsafed to the earlier generations of men, adapt itself to their existing intellectual state ? Can a child comprehend the deep things of a man ? Who then, &c., &c.,—pp. 90, 91.

Paul and his neighbors—Plato and the rest of them—were very poor anthropologists. And so the Scriptures are apt to be exceedingly delusive on "*physical subjects.*" But our philosopher's views expand, as he proceeds ; and by the time he gets to p. 238, he attains to quite an advanced stage of "progressive development :"—

Without acceding, to the full extent, to the canons of interpretation adopted in the *accommodation* school of Semler and others in Germany, we may still admit that the principle is to be in some degree recognized in the didactic procedures of Christ and the apostles. Certain it is, that no one, who attentively scans the distinguishing features of the Gospel, can affirm that it is constructed on the principle of an open, absolute and unequivocal exposé of the *great moral truths which take hold of man's future destiny.* We perceive all along a constant running reference to the doctrines and sentiments

imbibed by the Jews from their Scriptures, which were undoubtedly an imperfect, &c., &c.

We should certainly like to know whereabouts the German brethren are now, that Prof. B., hard as he toils after, and as it would seem without panting at all, is not able to keep *quite* up with them—not “to the full extent.” Page 244 informs us, that among the “physical subjects,” or “great moral truths,” respecting which the Jews were so deplorably ignorant, that Christ and the apostles had to humor “their prejudices,” in order not to “shock” them—nay, in order to “make themselves intelligible,” (p. 242,) are such as those denoted by “the words, *spirit, soul, heaven, hell, &c.*, which undoubtedly conveyed, in their popular usage, ideas that would not stand the test of absolute truth.” The Prof.’s “New Work on Psychology” will, perhaps, let us into this very desirable kind of truth—the absolute—in regard to the first two topics named. From *Anastasis* we already learn that the absolute truth in regard to *heaven* and *hell* is, that there are no such places in existence!

The ordinary gross conceptions of the *local* relations of heaven and hell to each other, and to the present sphere of our existence, are done away, and we look to the precincts of our own bosoms for the constitutive elements of each—p. 12;—

that is, we suppose, they exist only in the *spiritual*, or *psychical*, condition.

Of one thing we feel a comfortable assurance, that Prof. B. cannot justly complain of our having in aught misrepresented, or caricatured him. Were we even capable of such baseness, we are spared the necessity of resorting to it in his case. By far the best way of answering him, we find, is just to let him speak out for himself, and then, as the lawyers say, send the case to the jury without argument. But let Prof. B. understand, that that Jury is none other than the Church of the living God—before none other would *we* in such a matter consent to plead—and that the statute book, by

which, in that presence, and in another infinitely more awful still, we must all alike be tried, is God’s own living word.

What, then, we ask with solemnity, but with little apprehension as to the character of the verdict—what says the Church of God to these principles of one of her teachers? Or, have we used unwarrantable severity in saying, that a book enforcing, and confessedly built upon such principles, “teems with the seeds of infidelity?” What more would any infidel ask, than liberty to draw “black lines” through every passage, that did not suit him, on a “multitude of subjects,” such as the “spirit, soul, heaven, hell,” on the plea that they had been introduced originally merely as sops to the prejudices, and popular errors, of an ignorant age, and of a rude people utterly unskilled in the scientific mysteries of physiology, psychology, animal chemistry, and anthropology? Surely, the man’s bigotry—and it would not surprise us, did it so turn out—must be as relentless, as that of his twin brother and faithfully, the Popish priest, if, after all, he could not live in the same house with a book so mangled and mutilated.

We are perfectly willing it should be known, that Prof. B. asserts, (p. 82,) that “he yields to no man living in sentiments of profound reverence for the oracles of Scripture.” But, at the same time, we do respectfully entreat him to bear with us, while we give it as our most painful impression, that in making that assertion he deceives himself—deceives himself far more, than he can deceive any one else.

The prevalence in our churches of Prof. B.’s principles of interpretation, we should dread and deprecate infinitely more, than that—shall we call it, excess, or paralysis, of intellect, which could dote over this little nest of paralogsms as “invincible logic”—more even than the reception of his doctrinal results. Thoroughly preposterous as these are, they do but deface, and dislodge, some of the carved work, and fairest stones of the Sanctuary. The reader has now been

admitted to see him grasping the pillars, and heaving at the foundations. And "if the foundations be destroyed, what can the righteous do?" — Fortunately for such, our author is not a Sampson, any more than he is a Semler — *to the full extent.*

The Scriptural Argument.

The celebrated Lord Eldon, it is well known, used to say, that no man in England could frame an act of Parliament so precise and strict in its definitions, but an expert charioteer could drive through it with a coach and four. The glorious uncertainty of the law is no doubt proverbial; but his lordship's illustration we had supposed to be merely a witty hyperbole, until we came to study *Anastasis.*

We hold it to be utterly impossible for a simple, pious mind, to follow Prof. Bush in his "examination of particular passages," first from the Old Testament and then from the New, without being pained and oppressed at almost every step by the feeling, "This is not giving Scripture fair play — this is not to interpret Scripture, but to wrest it." The Professor himself likes to talk of "*interrogating*" Scripture; nor have we any objection to that word, as descriptive of his practice. It reminds us of the days, when plain, sober, honest, Christian people were "*interrogated*," sure enough, by dint of the thumbkin and iron boot. We give it as our deliberate opinion, which we expect to justify before our readers, that if this style of "handling the word of God" be a lawful one, then no labor can well be worse spent, than that laid out on attempts to prove any doctrine, or disprove any error, by means of the Bible.

Gladly would we escape from this part of the discussion. What, indeed, more irksome than to dispute the meaning of a text with one, who tells you beforehand, that "on a multitude of subjects" — "physical subjects" — and "the great moral truths which take hold of man's future destiny" — "the Spirit of inspiration

professes nothing more than to speak according to visible appearances and popular notions." Not only were the inspired penmen ignorant of the absolute truth, and the unconscious victims of such appearances and prejudices, but the very "Spirit of truth, proceeding from the Father to guide these holy men of God into all truth," though not ignorant Himself, yet condescended to conform His utterance to the language and the apprehensions of the ignorant; and therefore, as the natural and consistent consequence of this theory, whensoever the obvious meaning of a passage cannot otherwise be reconciled with the deductions of reason, so called, "he will take it as type, figure, allegory, metaphor, symbol, accommodation, anthropomorphism — any thing, rather than the declaration of absolute verity."

Applying these convenient principles to the case in hand, he assumes, as he thinks on sufficient — as we think, and trust that we have proved, on most insufficient — grounds, that a bodily resurrection "is intrinsically inconceivable and incredible;" and then, when, in the "course of exegesis," he approaches with glowing wheels some obstacle to his progress, which the spectator shudders to think must inevitably dash our hermeneutical Phaeton into a *psyche*, at least — lo, before we know where we are, he is past it with a smile, and a bow, and a few gentle hints; — Oh, it *can't* be so — "truth is truth, regard it how we may — scripture *must* be interpreted so as to agree!"

Now, let not the author, nor any friend of his, think to evade the force, or bring into question the justice of our exposure, by simply saying, we are *sarcastic*. It is difficult sometimes to keep down a feeling of indignation, although we confess that sorrow were the more becoming sentiment; — but let the sarcasm, as it ought, go for nothing; we happen to be in a perfectly good humor just at present; and most devoutly thankful shall we be either to the author, or to any of his friends, among whom we hope to be

allowed still to number ourselves, if they can satisfy the Christian community, that his treatment of the Bible is different from what we represent it to be.

But then a child can see, that, if these things are so, there is no chance left of satisfying the Professor—that is, by scriptural evidence—of the unsoundness either of his exegesis or his theory. Still, as we hope our readers are not quite so far gone in philosophy, we proceed to redeem, if we can, the pledge which binds us to show, that if this book be “in its logic very bad, it is worse, if that be possible, in its interpretations.”

The *second* chapter of Part II. is a very short one of two pages, on “The Old Testament Doctrine of the Resurrection.” The substance of it is in these two extracts:—

It is indeed true, that the doctrine of the resurrection enters into the articles of the Jewish creed, and as their creed professedly rests upon the Old Testament alone, it would seem a problem difficult to be solved, whence their faith on this subject was derived, if not from the writings of Moses and the prophets;—p. 93.

The question is; How came the resurrection of the body to be an article of the popular *Jewish* creed, unknown, as it was, to all other the most speculative nations, if there was really nothing in the Jewish Scriptures to countenance the notion? This we deem a very difficult problem, indeed; and here is all the solution afforded by our author;—

Moses and the prophets do unquestionably contain explicit intimations of a *future life*, even when we can detect no traces of an allusion to the revival of the defunct body; and these scattered notices the Jews have wrought together into the semblance of a theory of a corporeal resurrection. They have, doubtless, been the rather led to this conclusion by understanding, in a literal sense, a number of passages which, rightly interpreted, speak only of a mystical or allegorical resurrection;—p. 93.

But all other nations have their superstitions about a *future life*; and the resurrection is not among them. Whence, then, we still ask, the Jewish peculiarity?

The reason, however, why we refer at all to this little chapter, is to record the Professor's admission, that “*the doctrine of the resurrection enters into the articles of the Jewish creed.*” We shall find the use of this, when we come to the New Testament evidence.

Chapter *Third* is equally brief on “*the definition of terms.*” We give the substance of it also:—

The principal of these are תְּקוּמָה and הֶחָיָה, the former derived from קָם, *to stand up*, and the latter from חָיָה, *to live*. To the former the Greek word *στάσις* or *ἀνάστασις*, *standing or standing again*, corresponds; to the latter, *ἀναβίωσις* or *ζωοποίησις*, *revivification or reviviscence*;—p. 94.

How obvious is it to remark, that such terms are intelligible and appropriate, only when understood of a bodily resurrection. How can Prof. B.'s “psychical body” be said to *stand up*; to *stand again*; when it had never fallen down? or to *live*; *live again*; when he expressly asserts, that “*it never dies?*”

And now for the “examination of particular passages;”—and, first, from the Old Testament. To save room, we must ask the reader, who may feel an interest in these discussions, just to turn to the several passages in his Bible.

GEN. XVII. 7, 8.—Upon this (says Prof. B.) Menasseh Ben Israel (*De Resurrec. Mort.* L. i. c. 1, § 4,) remarks, “It is plain that Abraham and the rest of the Patriarchs did not possess that land; it follows, therefore, that they must be raised, in order to enjoy the promised good, as otherwise the promises of God would be vain and false. Hence, therefore, is proved not only the immortality of the soul, but also the essential foundation of the law, to wit: the resurrection of the dead.” Mede also puts the same construction

upon the words, and it is generally adopted by the Millenarian writers, who very unanimously regard Mede as their great oracle;—p. 97.

Most readers, probably, as our author previously intimates, “have never before suspected this passage of bearing at all on the point in debate.” Nor have we the slightest intention of here undertaking the defense of the Millenarian writers, or of their views; though certainly, if we are to have an “oracle” at all, other than “the oracles of God,” we could not hesitate long between Joseph Mede and Emanuel Swedenborg. All that we mean to say, however, is, that our author should either not have professed to answer the argument, which some have reared on these words of the God of the covenant, or he should have made his answer a valid one. We do not now say, that such an answer cannot be framed; we say that Prof. B., in *his* attempt, has failed. Let the reader judge:—

In reply, we observe, (1.) If our previous train of reasoning be sound, the drift of which is to evince that the future resurrection of the same body is intrinsically inconceivable and incredible, it follows that the bodies of Abraham and the patriarchs are no more to be raised than any other bodies, whatever may be the language of the letter—p. 97.

This, we remark again, and once for all, is not to interpret Scripture, but to subject it to a fore-gone conclusion—a method in its principle essentially infidel.

(2.) The admitted principles of philology are directly against the proposed rendering. By both the Greek and Hebrew usage, the particle “and” is very often synonymous with “even,” and should be so rendered. Here, therefore, the meaning undoubtedly is, “Unto thee, *even* to thy seed after thee, will I give it.” . . . In fact, in the 18th v. of ch. 15, as if to preclude the possibility of any mistake respecting the mode of the accomplishment of the promise, it is more explicitly defined as follows:—“In that same day the

Lord made a covenant with Abram, saying, Unto thy seed have I given this land;”—pp. 97, 98.

Shall we venture to acknowledge—and really we do not intend it for sarcasm at all, but as the mildest statement of a fact—that we never fall in with these favorite formulas of our author—“*undoubtedly*,” “*unquestionably*,” “we are *compelled* to believe;” “*constrained* to believe;” “*cannot help* coming to the conclusion,” &c., without instinctively looking round for something peculiarly weak and inconclusive.

Here it might very reasonably be objected, that it is an unwise and ungracious proceeding altogether to cramp the unfolding glory of God’s “exceeding great and precious promises” by the letter of the shorter, undeveloped expression of them, especially when not merely the earlier, (Gen. xiii. 15,) but the later announcements (xvii. 7, 8,) bespeak an emphatic fulness of meaning.

Then again, it cannot be denied, that the particle “and” is very often synonymous with “even.” But *in the vast majority of cases it is not so*. For instance, try the synonyme in the very passage under review: “I will establish my covenant between me and thee, *even* thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, *even* to thy seed after thee.” And thus God, it may be argued, was not the God of Abraham—only of his seed; which is still more evident from what follows in the eighth verse, where, leaving Abraham aside, God says: “And I will be *their* God.” But no—Prof. B. admits that God was Abraham’s God—Abraham’s God by this very covenant—that the seal of this very covenant was administered to Abraham, as well as to Abraham’s seed—and that the distinctive promise of the covenant, thus solemnly guaranteed, was the promise of that land for an everlasting possession—and yet, admitting all this, he denies that Abraham had the slightest personal interest, except as a father, in that promise!

The only other thing that our author has to say in reply is, that

If the Millenarian hypothesis be correct, the inheritance of the land of Canaan by the seed of Abraham in the flesh *was never a matter of promise*;—

which we regard as a most marvellous assertion for an advocate of the *double sense of prophecy* to make; and with what successful vigor our author vindicated that theory against Prof. Stuart, is not yet forgotten by the *readers* of the *Hierophant*.

With our friend's leave, then, we suggest, that if there was no difficulty in the passage before, he has made one by his exposition of it; and the difficulty we cannot but feel is greatly increased by certain considerations, *which he has entirely overlooked*, but which we beg to submit to the judgment of the reader, in the words of one of the most distinguished servants of Christ now alive:—*

In the first place, That the hope of an inheritance for himself, individually, did actually form a part of the faith of Abraham, as also of the faith of Isaac and Jacob—the Apostle Paul most expressly testifies. “He looked for a city which hath foundations, whose builder and maker is God;” and this was “the promise of which he was the heir.” And the same is said of Isaac and Jacob, of Sara and of all the “strangers and pilgrims” of that olden time. (Heb. xi. 10, 13–16.) They not merely expected a country and a city for their posterity;—they expected a country and a city for themselves. . . . a better country, even an heavenly,—and a “city which hath foundations, whose builder and maker is God.” Such a city, and such a country, the Apostle Paul distinctly assures us, Abraham looked for and desired, at a time when, as Stephen says (Acts vii. 5,) “God gave him

none inheritance in Canaan, no, not so much as to set his foot on.” He died in the faith of that city and country being his; “not having received” the actual fulfilment of “the promises, but seeing them afar off, and being persuaded of them, and embracing them.”

It is plain, therefore, from the apostle's statement, that Abraham had promises given to him of a country and a city, since he died in the faith of these promises. But no such promises are on record in the Old Testament, unless we hold such an assurance as this now before us to be one. Nowhere does Abraham receive any promise whatever of future good, or of a future inheritance, for himself, if it be not in the announcement—“I will give thee this land.”

And, *secondly*, That this announcement does convey such a promise, may be farther argued from an expression used by the apostle (Heb. xi. 8,) when, speaking of Abraham's call, he says that “he was to go out into a place which he should after receive for an inheritance;” for it is to be remarked, the apostle makes no reference, in this whole passage, to Abraham's posterity, as inheriting the land; he speaks throughout of Abraham as an individual. He cannot, therefore, mean that the place in question was one which Abraham was to receive for an inheritance, in a kind of virtual sense merely, and in respect of his seed receiving it. He describes it as a place which, though unknown to him at the time, he should yet himself after receive for an inheritance. And it is on this description of the place into which Abraham was called to go out, as a place which he was really, afterwards, to possess as his own, that Paul goes on to build what he has to say respecting the patriarch's hope; on any other interpretation, the apostle's reasoning has no force or meaning at all. Abraham “sojourned,” says he, “in the land of promise, as in a strange country, dwelling in tabernacles, as did Isaac and Jacob;” but it was the land of

* See DR. CANDLISH's late and very interesting work, entitled, “*Contributions towards the Exposition of the Book of Genesis*—2d edition—Edinburgh, 1843.” We extract from pp. 305, &c.

promise still. He had been called to go out into a place which he should after receive for an inheritance ; and this was that place. He knew and recognised it as such—as the place into which he had been called to go out, and which, therefore, he was hereafter to receive for an inheritance. On this ground alone he had to rest his personal and individual hope for eternity ; this was his warrant for expecting and “ looking for a city which hath foundations, whose builder and maker is God.” (Heb. xi. 8-10.)

Thus we learn to connect the promise of a heavenly city and a heavenly country, which Abraham undoubtedly had, with the declaration respecting the place to which he was called to go out, that it was the very place which he should afterwards receive for an inheritance. And with this inspired commentary, we cannot now hesitate to understand the words, “ I will give thee this land,” as conveying to himself, personally, the promise of a country and a city.

Still farther, *in the third place*, The apostle's reasoning would lead us to place the fulfilment of the promise now before us after the resurrection ; for he says, “ wherefore,” by reason or in consequence of this promise, “ God is not ashamed to be called their God,”—the God of Abraham, of Isaac, and of Jacob. (Heb. xi. 16.) Nothing short of his “ having prepared for them a city” could make it worthy of God to take so peculiar a title, or to stand to them in so peculiar and intimate a relation. When he consents and condescends to call himself their God, it is because he had some great thing in store for them—something worthy of himself to bestow, something corresponding to so near a connection as is implied in his being their God, and their being his people,—his sons, and therefore his heirs. Thus, according to the apostle, the title, “ God of Abraham, of Isaac, and of Jacob,” conveys a promise of the continuing city, and the better country.

But, according to our Lord, this

same title, “ God of Abraham, of Isaac, and of Jacob,” conveys also a promise of the resurrection.

(This important argument we reserve, till we reach it in the New Testament.)

[TO BE CONTINUED.]

TEPHILLIM, TALITH, & MEZUZAH.

IN the evening we went to the shop of a Jew, and bought *Tephillim*, or phylacteries, the *broadest* which he had. These consist of little scrolls of parchment, in which are written certain sentences of the law, enclosed in two black leather boxes, which are bound by leather thongs on the forehead and left hand, during the time of prayer. It was to these that our Lord alluded when reproving the Pharisees ; “ All their works they do for to be seen of men ; *they make broad their phylacteries.*” We got also the *Mezuzah*, a small scroll of parchment, on which a portion of the law is written, and the name of God on the back in transposed letters, which is folded up and nailed obliquely on the doorpost of every Jewish house. Both of these superstitions are derived from a misinterpretation of the command in Deuteronomy, “ And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates.” The natural heart, in all ages and in all nations, is well pleased to substitute mere external observances in the place of spiritual heart-religion. We afterwards purchased a *Talith*, the white woollen shawl, striped with blue at the edge, and having white fringes, called *Tsitzits*, at the four corners. The Jews wear this over their head during prayer, while they hold the fringes in their hands, and frequently kiss them, in obedience to the commandment, “ Speak unto the children of Israel, and bid them that they make them *fringes in the borders of their garments.*” The Saviour also alludes to them, “ They

enlarge the borders of their garments."* Upon the part which comes over the forehead, the Jews often wear a band of silver embroidery. A Jewess, who had been employed to prepare the *Talith* for us, refused to sew the embroidered band upon the robe, unless we procured for her a silk ribband to put between them, alleging, that otherwise she would be breaking the law, which forbids them to mingle "woollen and linen" together.†—NARR. OF SCOT. DEPUTATION.

With great satisfaction we see it announced, that this most interesting volume is shortly to appear from the press of the Presbyterian Board of Publication.

* Mat. xxiii. 5. This is said to be the hem of His garment which the woman touched, Mat. ix. 20.

† Lev. xix. 19.

THE DOCTRINE OF THE TRINITY TAUGHT IN THE TALMUD.

FOR the bold assertion of this fact, as our readers will remember, Mr. Stern, the Editor of the *Auferstehung*, has been most bitterly persecuted by his Jewish brethren. In that Journal Mr. S. illustrates and defends his position at length, and with much rabbinical learning and argumentation. We present a chapter on the same curious topic from Margoliouth's "Modern Judaism Investigated," which we think will be found at once intelligible and interesting.

WE now proceed to draw the serious attention of the Jews to a remarkable acknowledgment made by them in the prayers which they offer up before they put on the Phylacteries—viz., that whilst they at present deny the existence of the Son of God, the only Mediator between God and men, they unconsciously acknowledge and hail Him as the "Upholder of the Universe."

We would earnestly ask our Jewish brethren, in the language of one

of their Rabbies, השמיע לאזניך מה שארה מוציא מפין "Let your ears hear what proceeds out of your mouth," as our brother Saul, of Tarsus, also said, "I will pray with the spirit, and I will pray with the understanding also." Consider, then, what you are about. We will speak as unto wise men, judge ye. The Prayers before putting on the Phylacteries begin thus: דריני מומן ראשי וזרועי למרכבה ההפלין לשם יחוד קב"ה ושכניה ברהלא ורחימא ליחרא שם י' ה' Behold! I am devoting my head and arm, for putting on the Phylacteries, to the singular name of the Holy and Blessed One, to unite the name *Yah* with *Vah*, with a perfect unity in the name of all Israel." The reason for adopting this form is founded on Zohar (a book which I have already mentioned, and which is kept in great reverence among my nation,) in which it is asserted that as long as the Jews are in captivity, יה *Yah* and וה *Vah* are disjoined. And this is the reason they give for not pronouncing יהוה *Jehovah* as it is written, but instead of it, אדני *Adonai*.

But we are very anxious to make them mindful of a great mystery in connection with the above mentioned prayer, as recorded in the book of Zohar, viz., That *Yah* is the name of the Father, and *Vah* the name of the Son of God. The Zohar is full of this doctrine. In another place in the same book, where יהוה is analysed, we find the following, ומנרה באמצעיה בן יה על שמה אתקרי בינה "War is the Son of God, the candlestick in the middle, and wisdom*"

* בן *Bain* is the word for Son, בינה *Binah* for wisdom; so that they make out the Son to be the source of wisdom, which is most scriptural. See Prov. viii.

is called on account of His name.”

It is important also to mention that the Son of God is designated in that Book *the foundation and the pillar that upholds the world*. I will just quote a few of a multitude of passages that are found to the same effect. **וטב ליה להאי בר נש שכן קרוב מאח רחוק דאיהו עמודא דאמצעינא דאיהו** “It is better for a man to have a neighbor near than a brother afar off, that is, the middle pillar, who is the Son of God.” In the next page we find the following: **על מה העולם עומד על עמוד אחד ששמו צריך שנאמר וצדיק יסוד עולם** “On what does the world subsist?” [The answer is,] “Upon one pillar, whose name is *Just*, for it is said, ‘And the just is the foundation of the world.’” There is also the following passage in the same page: **דאיהו עמודא דאמצעינא דכיה איהו קיימא בנינא** “For He is the middle pillar, for on Him alone is the building supported.”

We will make one quotation more from the prayer above mentioned, with the view of shewing that it was dictated with a distinct idea of the Holy Trinity in Unity, though the modern Jews blaspheme this doctrine. Now that the ancient Jews considered the *Sh'Chinah* as a person in the Deity equal to the Father and the Son, will appear very clear from the following mystical comment on Isaiah 63: 7. **כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו ולעילא כמראה אדם דא שכנתא דאיהו כחיו דעמודא דאמצעינא קב"ה ושכינתיה אתקרי או אדם דאיהו עמודא דאמצעינא** “Every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.” In the above mentioned [quotation from Ezek. i. 26,] ‘The likeness as the appear-

ance of a man above upon it,’ means the *Sh'Chinah*; for it is like the middle pillar. The Holy and Blessed One, with His *Sh'Chinah* will then be called man, for HE is the middle pillar.”

We are here reminded of the declaration of the great Apostle of the Gentiles, that “in Him, [the Son of God,] dwelt all the fulness of the Godhead bodily.” We quote the above passages because they are in connection with the Phylacteries; but we could cite a multiplicity of passages from the ancient Jewish writings which prove the Eternal Trinity. This divine doctrine is indeed obscurely set forth in these writings; but still the diligent investigator will find many traces of it in various passages, which we have not room to quote.

The following quotation, though not connected with Phylacteries, may be interesting to Jews and Christians, as it proves the *Sh'Chinah* a real person, even according to Jewish tradition **אמר ר' יוחנן שלש שנים ומחצה עשתי השכינה יושבת על הר נתים וכבורה שמה ישראל יעשו השוכה** “Rabbi Jochanan said, the *Sh'Chinah* was sitting three years and a half upon the Mount Olives, thinking, peradventure Israel may repent.” Preface to Aichah Rabthi (a Cabalistic Book,) fol. 54, col. 1.

I had a conversation lately with an unbelieving Israelite, who was extremely attached to his Phylacteries, and who would not eat any thing without first praying in them, (for no Jew ever eats any thing before his prayers in the Phylacteries.) I told him I was investigating the fundamental principles of modern Judaism, and pointed out to him the same things that I have written here, and

shewed him the idolatry connected with them. The Jew began to think seriously, and found that the use of the Phylacteries is a pernicious ceremony. The next day he did not put them on, nor ever afterwards; and I am thankful to the Author and Finisher of our faith, who "said not unto the seed of Jacob, Seek ye me in vain," that this Jew is no longer "going about to establish his own righteousness," which is as "filthy rags," but has submitted himself unto the righteousness of God" through Christ Jesus, and is now clad in the garments of salvation.

May the Lord of his infinite mercy grant that this my humble endeavor may tend to enlighten many of my poor brethren who are still wandering in the darkness of sin and error!

LETTER TO A JEWISH CONVERT, FROM HIS BROTHER.

ACCORDING to promise, we here continue the correspondence between the Rev. Nehemiah Altman and his brother in Germany. These letters first appeared two or three years ago in the *Religious Telescope*, the organ of the United Brethren in Christ, published at Circleville, Ohio. From Mr. A.'s recent connection with the Board, as Jewish missionary in Baltimore, they derive a fresh interest for our readers. We may learn from them also to conceive, in some measure, the tenderness and strength of the national and domestic bonds, which deter the great majority of Jews from even inquiring into the truth of Christianity, as they beset and impede the actual inquirer at every step of his progress, and in too many

cases, restrain him at last from the avowal of his secret convictions.

At our request, Mr. A. has kindly furnished us with a manuscript copy of his reply, which shall appear in our next number.

ALTONA, near Hamburg, }
25th of Shebat, (Jan.) 5601, (1841.) }

Dear Brother:—I hope you will receive my letter with the same gladness I exhibited on receiving and reading yours—that you will receive it with that love which should distinguish brothers—that you will read it attentively from beginning to end. You will find it strange to receive this letter from me, dated Altona, near Hamburg, where I have been studying about three months, under the superintendence of Rabbi Jacob Ettlinger, with whom you are well acquainted, as he was formerly acting Rabbi at Manheim.

Let us now freely converse with one another. Dear N., I am now studying to become, with the assistance of God, a Rabbi, according to the wish of our beloved father, of blessed memory. Mark how different the courses we are pursuing. I wish you could conceive the deep grief your letter has caused me. I, however, did all I could to console mother, which was a hard task, indeed, as I would and could not show her your letter. You have made your family very miserable. Your mother, who is also my mother, to whom according to our Jewish blessing, we wish a hundred years of life and peace, can no longer enjoy a single day of happiness. Would that you could behold the wounds we daily receive through you. I will now mention some instances. You may infer that we tried to keep the contents of your letter a secret.

Notwithstanding our secrecy, both Jews and Christians know that you have been baptized. It is a hardship for me to believe that you have become a Christian. During the last Feast of Tabernacles, Abm. Dreifus, from Reichen, (educated at Mosbach,) preached in our synagogue. Among other things he said: "Wo to those parents who will not have their children with them as true Jews, when they have to appear before the judgment-seat of God. Then will they say, 'The child is not here, and whither shall I go?'" In the afternoon J. L. E. met me, and said to me, "Which was the the most beautiful passage in to-day's sermon? It was, 'The child is not here, and whither shall I go?'" Conceive my suffering at that moment. When we, brothers, are called up on feast days, the reader of the scripture, agreeably to Jewish custom, while blessing our family, pronounces also a blessing on you—and as we cannot avoid believing, with other people, that you are not worth a blessing, it almost breaks our hearts. On last New Year's Day I was standing, after the blessing, before the Holy Ark of the Covenant. Mother, afterwards, alluding to it, observed, "One son I have standing there, and one who belongs to the Christian Church." If your letter had afforded us a little consolation, we might console each other. You know that you have caused her much grief, but all would be forgotten were it not for this last act. The letter through which I received the intelligence at Karlsruhe, was pathetic enough to make a stone weep. I went home immediately; all were sick, crushed down, miserable. They forsook the concerns of life,

and desired death as a pleasing gift. All this you have done. Dear Nehemiah, how can you be happy? You are forever banished from the face of your mother, Aaron, Joseph, Moses, and your sisters. You can no longer hold intercourse with your nearest relatives, having denied your visible creators on earth—yea, you have cursed them. May the Lord turn those curses into blessings for the whole of Israel—Amen. You, once so pious, have strayed thus far! You speak of conviction, through the words of Daniel, and believe that you see aright. You are in error, in the grossest error, in the most fearful of all errors which have befallen man on earth. I will not now enter into a controversy with you, but one thing I will recommend to you. Buy a small book entitled, "The Power of Faith," and find there the refutation of your false views, which you have based on words you do not understand. Repent with fasting, prayer, and deeds of charity, and remove the censuring judgment uttered against you. Conceive the nature of the "day of reconciliation" we shall have, you not being present. However, I admit that you should be blamed less than others. I will not accuse you, believing that you have been led astray; but we had reason to expect greater faith from you, a disciple of Rabbi Moses, of Trier. Mother says frequently, "I wish to know whether N. would, on hearing of his mother's death, as is customary among the Jews, for a year succeeding it, rehearse the Kadish, or prayer of praise for the repose of my spirit?" [In this way this prayer is said by the male children every day for one year on the death of a parent, and

every subsequent year on the day of his or her death. TR.] May the Almighty grant that her death may happen at a very remote period. Thus far goes a mother's love. You have grieved, crushed, and provoked and made her miserable; notwithstanding all, she loves you still. She wishes you to evince again that filial love which you have violated so greatly. I will not now speak of miracles performed by great Rabbies, nor will I mention the miracles performed at Worms, concerning the two lights, for I do not expect to convince you thereby, as you behold all these things with different eyes; but I will speak to you as a man. How could you resolve to heap upon so respectable a family, whose wealth is their good name, such an amount of disgrace? You have insulted our father, of blessed memory. You are disturbing him in his grave after disturbing him often during his life. Do you remember the day which was unusually afflictive to us, the day of his death? Do you remember how you cried the whole night, how you promised to do the best you could for the family? You have been as good as your word; you could not have done more, after making all of us miserable. Go to a Rabbi. Lay your doubts before him, that he may refute them, and that you may return to your God. May the God of our ancestors, the God of Abraham, Isaac, and Jacob, restore you and your relations to happiness again. If you cannot repent and return where you are, leave the United States. If you have not money enough to do so, I will sweat blood, if needed, in laboring to earn enough to bring you back. Think of your father, of blessed memory,

when he was sitting and studying with the calmest mind, when he did not even dream that you would thus alienate yourself from him. Think of the grey hairs of your mother. May God preserve her long in health and life. Think of the terrible agonies to which we are a prey, and return Nehemiah, Nehemiah, Nehemiah, Nehemiah, Nehemiah, Nehemiah, Nehemiah, Nehemiah, Nehemiah, Nehemiah, you who bear the name of the Prophet NEHEMIAH! My voice is the voice of a good angel. Nehemiah, do repent! Do you know the story of Achar and Manasseh? They committed the same error. Dear brother, I conjure you to repent. Come to me, if you do not know what to do. Are you married to a Christian woman? If you are, *separate yourself from her*. Leave her. Do not think that all you have heard is true. Re-examine the matter. God will open your eyes, and receive you again into the holy congregation—Amen—Selah! It is true that many things admit of a two-fold interpretation, a true and a false one, for there must be a road which is not the righteous or the straight one, and he who remains on the proper road will receive a reward. Come to me; I will nurse you. I will lead you back to the house in Castle Street, where your father lived, and where your mother still lives with her family. Only resolve to be a true Jew again. Reflect on it without prejudice. None but the Jews can boast of those great men who perform those wonderful things which no Christian can do. Nehemiah return, and God will help you. Amen!

JOSEPH ALTMAN.

CONVERSION OF I. DA COSTA.

EVERY one who has read, as all ought to read, the narrative given by *Dr. Capadose* of Amsterdam of his own conversion, cannot but recollect the name of his intimate friend and fellow-student, *Da Costa*. The last number of the *Voice of Israel* furnishes an account from *Da Costa's* pen, of the way in which he was led into "marvellous light."

We prefix *Mr. Herschell's* prefatory remarks.

WE cannot present the *Jewish Enquirer*, No. 4, to our readers, without a few words of affectionate exhortation to our dear brethren. They repeatedly state, that it is only ignorant and uneducated Jews who embrace Christianity. Absurd as this assertion is, it is so often repeated, that it passes current with many, who have neither opportunity nor inclination to enquire into its truth. Through the kindness of our beloved brother, who has yielded to our urgent entreaties, not only to give us an account of his conversion, but to give it with his name, we are enabled to show our dear brethren of the house of Israel, that one of the master-minds of the day, one who is not only the greatest poet that Holland has produced, but is equally renowned as a philosopher, a theologian, and a politician; this man, brought up in hatred and contempt of Christianity, has been brought by the force of truth, and the power of Divine grace, to be a humble disciple of the Lord Jesus Christ. O brethren! Ought ye not to enquire whether ye be not rejecting the truth of God, to your own condemnation?

You request of me, dear brother, some account of my conversion to the Christian religion, and to the faith in Jesus Christ; and I cannot refuse to tell the things which the God of our fathers has wrought in my soul. I will cheerfully join my testimony with that of my brethren both by nature and in grace, who endeavor to instruct others and to teach their hearts, by retracing the ways of God towards them in his providence and his grace.

To set his dispensations towards me in a clearer light, I must refer to many long past events. A son of Israel is constantly reminded that his personal history is closely linked with that of his fathers. I must then crave indulgence for prefacing my account with some particulars respecting my parentage, which I derive from one of the Jewish families that have for several ages dwelt in the Spanish peninsula. Some of my ancestors in that country professed Catholicism, first by compulsion; and afterwards, (a case by no means uncommon in the history of our people in Spain and Portugal) from conviction, or, at least, in sincerity. Humanly speaking, we might still have inhabited that country, and professed the Romish faith; but one of the members of our family, Canon Tresonis, of the collegiate church of Oporto, gave up, in consequence of his doubts on religion, his office and his country, to return to the Synagogue of his ancestors.

We learn from various biographical works* the history of Gabriel (*Judaic Uriel*) da Costa (Latin a Costa) who with his younger brothers was circumcised at Amsterdam, where, after falling into complete infidelity, his life ended very unhappily. It is from one of these younger brothers, Joseph da Costa, that I take my descent, by the direct male line. My family belonged during two centuries to the Spanish and Portuguese synagogue in Amsterdam, where it enjoyed all the privileges which Holland then presented to my nation in its exile and tribulation. My father, who shared in the sentiment of devotedness to the house of Orange, so common amongst the Jews, and who was therefore very inimical to the revolution, educated me in the same principles. He was a very upright man, and gifted with a large share of good sense; and my education was to him an object of the most affectionate care and solicitude. His re-

* *Exemplar Vitæ Humanæ*, printed at the end of the *Colloquy of Limborch with Orbio*, Bayle, *Dict. Historique*, art., *A. Costa*. Wolf, *Bib. Rabbin*, &c.

ligious principles were by no means those of a strict Jew, although he maintained a decorous respect for the outward ordinances of religion. My mother was much more inclined to the religious observances of modern Judaism.

From childhood my mind had been partially influenced by a sort of religious instinct, a vague desire to know and serve God, whilst I was, at the same time, involved in doubt and uncertainty, both as to Revelation itself, and with regard to the ordinances, and the oral traditions of the Rabbis. At times I strenuously addicted myself to the devotional use of the prayers, the rites and commandments of my religion; at others, I relapsed into doubt, and gave way to a distaste for all these outward observances. The scoffing and irreligious philosophy of the 18th century inspired me with horror; and my attention was earnestly directed to the acquiring of an intelligent conviction respecting the existence and government of God, and the immortality of the soul. But the books I consulted in my search into these high interests failed to afford me satisfaction. Their arguments were not of sufficient weight fully to convince me of their truth, nor did their reasonings fix me in complete incredulity. Materialism alarmed, distressed, and shocked me. But the subtleties of Plato, of Mendelsohn, and others, could not reach my heart, not warm it. My mind was at that time far from being convinced of the historical fact of Revelation, or of the veracity of the Old Testament, of Moses, and the Prophets. And although in the midst of this uncertainty, I still clung to the great recollections of my nation, from a feeling of natural pride; my commerce with unbelievers, and my study of philosophers, had wrought in my mind so far as to exclude the idea of an immediate and positive revelation. I had formed a sort of deistical system, in which were mingled rabbinical and Mosaic principles. I looked upon Jesus Christ as a light proceeding from Israel for the illu-

mination of the Gentiles: meanwhile the vanities of the world and sin ruled in my daily life. Such was the state of my mind when, in the providence of God, two events occurred which had a marked influence on my future course.

My father, perceiving my inclination for study, destined me to the career of jurisprudence, a pursuit which, though formerly closed to the Jews, had been partially opened to them since the revolution of 1795. From the age of 13 to 15 years (1811—1813) having attended regularly the Latin classes in my native city of Amsterdam, I began a course of lessons with the Professor of Antiquities and Literature, a man of learning, and possessed of a highly refined taste. His historical lectures gave him ample opportunity for asserting and setting in a conspicuous light the truth and high authority of the writings of Moses; and he earnestly vindicated those records from the sophisms and fallacies of Voltaire, and the other sceptics of the age. The idea of a *positive revelation* was now awakened in my mind; I began to believe in the divinity of the Old Testament, and this great truth gradually developed, was to me as a beacon amidst doubt and obscurity. Revealed religion, the divine authority of the Bible, is an historical fact.

My study of the Bible history was soon followed by enquiries which originated partly, I must own, from national pride. In the midst of the contempt and dislike of the world for the name of Jew, I had ever gloried in it. I began, therefore, to study the history of our families, and of our nation, in Spain and Portugal, in respect to its theology—its poetry—its attainments in science—its political and diplomatic position, taking a general review of its prosperity and of its astonishing calamities. Throughout their history, both ancient and modern, I perceived something so extraordinary as to be quite inexplicable, unless we view the Jews as the subjects of remarkable privileges, and of as remarkable

downfall; of a special election of God, and of an enormous crime on the part of the elect people. It was thus that the consideration of modern Judaism prepared me for the knowledge of that religion, which alone is the solution and the fulfilment of the pure and divine Judaism of the Old Testament.

Another circumstance in my life tended to my further enlightenment. The perusal of the ancient classics, the political events of 1813 and 1815, even the study of the history of my fathers according to the flesh, awakened in my soul the faculties of poetry. As a youthful poet, I was presented by a learned Hebraist of our nation to the greatest of our Dutch contemporary poets, the celebrated Bilderdyk (who died at the age of 75 years, in 1831.) He was a remarkable man in all respects, and one whose political and religious convictions, and originality of mind and character, had armed all this present age, at least in his own country, against him. Misunderstood, persecuted, banished (in 1795,) harassed by all sorts of misfortunes, he had found from his youth, strength and consolation in the gospel of Christ. Attached in heart to the truths of the confession of the Reformed Churches, he had besides early perceived the glorious future, announced by the prophets to the ancient people of God, and how their conversion to the Messiah, crucified by them, would be one day to the nations at large like life from the dead. From thence arose a particular attachment to Israel for their fathers' sake, and for the love of Christ, who sprung from Israel according to the flesh. Very naturally, I felt strongly drawn towards this extraordinary man. I became his disciple and also his intimate friend for 18 years to the day of his death. It is to him, under the hand of God, and through His adorable grace, that I saw the light which led me to the Christian religion, and to the faith in Jesus, my Saviour, and my God. Not that Bilderdyk ever sought to make a proselyte of his young disci-

ple. With a wisdom which I can attribute to nothing but the direction of the Almighty, he rather endeavored not to sway my mind by the influence which his superior intelligence gave him over me. He only endeavored to render me more of an Israelite than is consistent with the wisdom of the present age. He spoke to me of the Old Testament; he directed my attention to the prophecies, to the promises given to the fathers, to the portions of revealed truth, preserved even in the traditions of the Rabbis (Messiah Ben David and Messiah Ben Joseph, &c. &c.) Especially he tried to make me feel that the true Christian shares in the hopes of Israel in regard to a glorious reign of Messiah upon the throne of David; and that on the other hand, (it is thus that he expressed himself in a piece of poetry which he addressed to me in 1819,) the sincere Jew is a Christian in hope.

Soon the hand of God led us further on. It was in 1820. Bilderdyk and I were engaged in a deeply serious conversation on the things of God and of truth. In the ardor of discourse he happened to say to me that the ancient Jews themselves had acknowledged a plurality of persons in the ineffable unity of God. That God seeing himself, contemplating himself, reflecting himself, begot his Son from all eternity; and that the Son is He whom Christians adore in the person of Jesus Christ crucified.

Then did my eyes perceive the first rays of new light. I began to read the New Testament; I read that unspeakably sublime and blessed Word (John i. 6—14,) "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh." I began to feel an abhorrence of sin, for which the Saviour himself, manifested in the flesh, had suffered the death of the cross. I perceived the fulfilment of the prophecies of Isaiah xi. liii. lxi., and in Psalms xxii. cx. &c., &c. I adored—I believed; and by degrees this faith operated upon my conscience

and my practice. Religion was no longer merely a sublime speculation or a great national interest; I found that I must become the property of Jesus Christ, that I must live to Him, and by Him. Twenty years have elapsed since that period. Shame in the sight of God and before men befits me in recording so holy an obligation. But He, who called me from the midst of darkness, is faithful. He will not suffer me to quit this life without having truly glorified him with my lips, and in my life, by the faith which alone saves. During the early days of my convictions I had, though with some hesitation, opened my mind on the subject to my friend Capadose. We soon entered into a full discussion of it—and our conversations were more and more directed to the great questions of the truth and salvation; we read and examined together. A third inquirer into the Scriptures and the truth in Christ, was soon after joined with us. God gave me, in 1821, a wife whose choice, from the first communication we had together on this all-important subject, was in accord with my own. By a remarkable providence of our God, Hannah Belmonte, my cousin, betrothed to me in 1820, had been (through a train of family circumstances) brought up in a school of Christian young ladies. Having been admitted to share their religious instructions, she became acquainted with the catechism of Heidelberg, and had heard the blessed name of Jesus before I did. From the time I imparted to her what was passing in my own mind, she became to me a beloved sister in Christ, as well as a faithful companion in the trials of life, and in the search after eternal life through faith in our great God and Saviour. Together with our friend Capadose, we were baptized the 20th Oct., 1822, at Leyden; and the Lord afterwards added to us three other members of our family. We kept up a good understanding, and uninterrupted communion of feeling with my mother-in-law Belmonte, and her eldest daughter, Esther; though we were

far from anticipating the happy change and renewal of heart and life, which quickly developed itself. By the Divine blessing, a conversation that my mother-in-law and I had together, one evening, was made the means of arousing her to a serious concern for the salvation of her soul, and this example was soon followed by her daughter. Both displayed great eagerness for Christian instruction, and shortly after they openly confessed the name of the Lord Jesus, and were baptized by the venerable and pious Pierre Chevalier (pastor of the Walloon Church in this town)—and who is now with them before the throne of the Lamb.

Our mother, then aged sixty-eight years, survived her baptism two years; a period which she devoted almost entirely to prayer and studying the Scriptures, especially the New Testament, her previous reading having been confined to the most frivolous publications. Perfect peace was the portion of her latter days, and her last words were, "Come, Lord Jesus!" Her daughter Esther, who afterwards married the worthy son of the Walloon pastor, our intimate friend and brother, Mons. J. Chevalier, after a most edifying course of devotedness to her Lord and Saviour, died in her confinement in June 1840. Her soul also reposes in peace in the bosom of Abraham, and in the full fruition of His presence who redeemed her with his blood.

Another member of our family, who had become a disciple of Christ, and had been baptized some time after us (but quite independently of us,) had preceded our dear sister in death; delivered from the depths of sin by the healing grace of the Lord, he had found pardon and eternal life through the new and living way of blood of Christ. After having studied theology, he was about to assume the pastoral charge of one of our churches, when he was called to his rest.

To God the most holy, be thanksgiving and praise for his unspeak-

able mercies in life, in death, and throughout all eternity. Amen.

ISAAC DA COSTA.

"BLESSED BE HE THAT BLESSETH THEE."

"IT is a blessed thing to be concerned for the good of Israel; there is no surer mark of sympathy with the mind of God; there is no higher, holier exercise of benevolence, of love to man. 'Pray for the peace of Jerusalem; they shall prosper that love thee.'"—*Rev. J. C. Burns.*

THE HATRED WITHOUT CAUSE.

SAYS the Rev. Dr. Henderson, in his lecture before the British Society, on "the Conversion of the Jews;"—

In the Talmudic tract entitled "Yoma," fol. 9, col. 2, the question is asked: "Why was the second temple destroyed?" One of the principal causes assigned in the answer is, *מפני שנאת חנם*: "On account of the hatred without cause." Now it will be recollected, that is the very charge brought by our Saviour against his enemies—those of his own nation—in the sixty-ninth Psalm, a psalm which Abenezra himself admits to be prophetic of the Messiah: "They hated me without a cause."

"The churches of Christ generally could not unite for a more worthy object than to send up the earnest invocation—'O arm of the Lord, awake, awake!' for thine ancient people. The prayer would be music in the ear of God; and would bring a blessing on those who offered it."—*Rev. Dr. Harris.*

"I know of nothing more necessary in approaching a Jew with Christ's gospel in our hands, than that we should fully disclaim the Christianity of the majority of Gentiles."—*Rev. Dr. Burder.*

Poetry.

For the Jewish Chronicle.

ISAIAH XXXV.

THE wilderness shall bloom,
The lonely place be glad;
The desert flourish like the rose
In summer's beauty clad.

Say to the weak, Be strong,
And neither faint nor fear;
The Lord your God in vengeance comes,
Your recompence is near.

The sightless orbs shall see,
The deafen'd ear shall hear,
The lame shall leap, the dumb shall sing
For joy, that God is near.

Refreshing waters rise,
The silvery fount o'erflows;
What late was thirsty desert-land,
With vernal beauty glows.

A highway, plain and sure,
The wearied soul shall bless;
Each traveller to Zion finds
The way of holiness.

His ransom'd ones shall come,
With joy their brows are crown'd;
While gladness, peace, and holy love,
Eternal, bloom around. E.

BOOKS RECEIVED.

THE CHURCH VISIBLE IN ALL AGES. BY CHARLOTTE ELIZABETH. New York: John S. Taylor & Co., 145 Nassau Street: 1845—pp. 173, 18mo.

From the same publishers, and by the same author—

FALSEHOOD AND TRUTH. 18mo. 1845.

Jewish Calendar for April, 1845.

DAY OF SOLAR MONTH.	DAY OF THE WEEK.	SABBATH COMMENCES.	OCCURRENCES.
April 5	Sabbath	5½	שמיני (החדש)
8	Tuesday		Roshodesh Nissan
12	Sabbath	6	תוריע
19	"	6	מצורע (שבת הנדול)
22	Tuesday		1st day of Passover פסח
23	Wednesday		2d " (1st of Omer) "
24	Thursday		3d " " "
25	Friday		4th " " "
26	Sabbath	6	5th " " "
27	Sunday		6th " " "
28	Monday		7th " " "
29	Tuesday		8th " " "

Missionary Intelligence.

The American Society.

ANNIVERSARY MEETING.

THE 22d Anniversary of The American Society for Meliorating the Condition of the Jews, will be celebrated in the city of New York, on Thursday, the 8th of May. Place of meeting will be duly announced.

FOREIGN CORRESPONDENCE.

LETTERS have come to hand by the last steamer from Liverpool, but too late to be made available for this month's Chronicle, from Mr. Herschell, Mr. Neander, and War-der Cresson, Esq., United States Consul at Jerusalem.

The friends of the Society will be pleased to learn, that the two former gentlemen expect to sail for this country about the middle of next month.

Mr. Cresson's letter is dated Dec. 10th, 1844. He arrived at the Holy City on the 4th of Oct., and was soon after prostrated by severe and repeated attacks of bilious fever, from which he was only recovering

at the time when he wrote. He makes grateful mention of the exceeding kindness shown to him by Dr. Macgowan and the Rev. Mr. Nicolayson, of the London Society's Mission.—The Jews are flocking to Jerusalem from various lands, "as doves to their windows." Mr. C. says that 80 or 100 came in the vessel in which he himself reached Palestine; and not less than 200 more had followed since then.—Intelligence had been received at Jerusalem of Dr. Wolff's safe arrival at Teheran.—Mr. C. has started a periodical at Jerusalem, which he calls *The Daybreak*. We shall be happy to receive and forward the names of subscribers.

MR. SILIAN BONHOMME.

MR. B. has returned from Baltimore, where his zealous and abundant labors have considerably impaired his health. It is hoped, however, that the rest of a few days will restore him to his usual strength. He will then return to the South.

We notice many interesting details in his recent Journals, but must reserve them for our next number.

NEW-YORK CITY MISSION.

Extracts from Mr. J. Forrester's Journal.

Nov. 7th.—This morning I met with a kind Jewess in—St. When she came near me, she put down her basket to shake hands with me; and, after inquiring about my health, she said—"I like to read your little books; please to give me one: when I have read them, I give them to other Jews and Jewesses; they do good as they go among the people." I gave her one, and she gave me thanks for it.

14th.—My next call was at No. — Av. —, to see a Jew who has been sickly for a long time. He looks consumptive. I gave him my best advice, but he is deaf to all that I say. His wife, however, is far more friendly to me than he. *I find that Death is a King of Terrors to all the Jewish people.*

21st.—I called at No. — — St., where I found two Polish Jews. The one is a dealer in clothes, the other his friend, a Rabbi, about 65 years old. The dealer in clothes began at first to mock with me, but the Rabbi reproved him, and then said to me—"Let us hear what you have to say." I replied—"I love the Bible, and have no desire to say any thing contrary to it; and if you are Jews, you ought to love and respect every one who adheres to that good book." *He.*—"Do you mean

the Old Bible, or New one?" *I.*—"I mean both; for the one proves the other to come from Almighty God." *He.*—"We do not believe that." *I.*—"That, alas, is your unbelief." *He.*—"We believe in Moses and the prophets." *I.*—"Alas, you do not understand them, for they all speak of the Messiah in some way or other; especially Isaiah says: that 'He was a man of sorrows, was acquainted with grief; and that he was wounded for our transgressions,' &c." *He.*—"Do these words stand in the Old Testament?" *I.*—"Yes, they are to be found in the fifty-third chapter of Isaiah. But, my dear Sir, you, being a teacher in Israel, ought to be acquainted with the sayings of the prophets, and more especially with the spiritual truth recorded by that holy man of God, Isaiah; for he speaks like a true Christian." *He.*—"I will look in my Hebrew Bible at that chapter; and if you will call again, I will give you my opinion of it." *I.*—"Where shall I call?" *He.*—"Here; I am here often." I then gave the Rabbi a Hebrew tract, and he read here and there in it, and said to the Jew who kept the store, in the German language—"It is clear, according to the word of God." The owner of the store then said—"Sir, please to give me one of the same kind." I gave him one, and with affection said, "Farewell;" and both of them shook hands with me, and said, "Farewell."

It would take many pages to record all that passed between these two Jews and me. I only give a short outline of it.

My next call was at No. — — St., to see a Holland Jew and his family. He was not at home, so I spent but a short time with his wife, who was very polite, and happy to see a person who could converse with her in her native tongue. Almost the whole of the Holland Jews understand the German language, and can read it; but not one of a hundred of the German Jews understand the Holland language.

25th.—This morning I felt a strong desire to go to — St., and I knew not for what—I mean to inquire for Jews—but when I arrived at the garret of No. — of that street, I think I may say that I saw what the God of Providence put into my mind. In the garret I found a Jewess with two children, the oldest about two years; the mother said—“My husband has gone to the Southern States with a few goods; he promised to write to me every two weeks; he has been gone six weeks, and I have never received a letter from him;—he is murdered—he is dead—and I have no money; oh, what shall I do?” The tears ran down her cheeks, and she appeared much distressed. I replied—“Hope for the best; trust in God; look and pray in the name of the true Messiah for comfort. Jesus of Nazareth is the only Messiah, and it is in vain to look for another. In your present condition I give you fifty cents: and now pray to God to look upon you in mercy, for the sake of Jesus Christ; and if you pray in true faith, God Almighty will hear you, and grant your request.” She replied—“I thank you, Sir; that little will help me, for I have pawned every thing that I can spare, to get a few coals and bread for me and my child; the young one is only six months old, and cannot eat any thing; but we want every thing every day.”

I visited two other Jewish families at this No. They told me that their neighbor in the garret was in great distress, and that her husband was either dead, or that his letters had been miscarried.

28th.—I called at No. — — St., to converse with an old Israelite from Poland. I began talking with him about the goodness of God to us poor sinners, in giving us health, food and raiment, and his ever-blessed word, the Bible, to be a lamp to our feet and a light to our path. The old man agreed with me, and said—“I render Him thanks every morning and evening for his goodness; so did Moses and the prophets, and all good men.” I spent a pleasant time

with this old gentleman; and when I was about to leave, I asked for permission to call upon him some other day. This my request was cheerfully granted. My object is to talk more seriously with him, if we are spared.

Dec. 6th.—I called at the following stores, viz., Nos. —, —, —, &c. — St., where I found Jews; in some stores two, and in others three. Some of them were pleasant, others were sulky and uncouth. At No. — I had a serious talk with a Holland Jew. He was calm and composed for some time, but at length became rather rude and vulgar. At No. — I had a long dispute with a Polish Jew about the Messiah, but he finally declared, that the lesser prophets were not to be depended on. He did so because he could not give a satisfactory answer to many portions of scripture which I quoted. Several Jews were present, but none of them said a word until I was ready to leave them, and as I shook hands, one of them said—“Well, old man, I give you credit that you defend your cause so well without getting angry; in all your dispute, you have not said one harsh word.”

Dec. 13th.—This morning clouds and darkness hid the heart-cheering and delightful sunbeams from our view in our city. Every thing indicated snow or rain, but I said to myself—“I have lost time last Wednesday, and it is my duty to make up for it by persevering diligence.” So off I went; but I had not gone a quarter of a mile, before snow fell. I persuaded myself that it would not last long; so on my way I inquired for Jews, but found none until I reached No. — — St. At this No., being a barber's shop, I went in to inquire if any Jews resided in the neighborhood. As I entered, I saw a well-dressed Holland Jew, a learned physician, sitting there. I addressed him in his native tongue, and he politely answered me in the same language. I then sat down, believing it to be a good opportunity to have a long talk with him, but I do not think that I can remember

the tenth part of the conversation that passed between us.

After a few words of inquiry about his health, I asked him if he was of the opinion that Samuel, David, Isaiah, and Jeremiah, &c., &c., were of equal authority in the sight of God, as the five books of Moses? He replied in the affirmative. *I*.—"What must we understand by those words recorded in Psalm ii. 6, 7, 8, viz., 'Yet have I set my King upon my holy hill of Zion?'" *He*.—"I am no Rabbi; but they believe that the king spoken of is the Messiah yet to come." *I*.—"But if I prove to you that the Messiah has been, in the person of Jesus of Nazareth, will you give your full consent?" *He*.—"You cannot do that: but if you can, I will listen to you." *I*.—"May the Lord give you ears to hear, and a heart to understand." *He*.—"I wish to understand according to the law and the testimony." *I*.—"You will accept, I hope, of the testimony of your own prophets." *He*.—"If they are according to the law of Moses." *I*.—"You have consented that all the prophets were of equal authority with Moses." *He*.—"True, but Moses was the great lawgiver, and his authority is above all." *I*.—"No, Sir; only equal to all the other prophets who were inspired of God. But to return to our proof of the Messiah as come, let us look at the prophet Daniel ix. 26, 27; 'And after three-score and two weeks shall Messiah be cut off,' &c. Now, Sir, your sacrifices and oblations are no more, and you know it. Of course your Messiah has been, and you received him not; and your long dispersion and captivity from your native land, promised to faithful Abraham and his seed, has been owing to the unbelief and rejection of the only Messiah, Jesus of Nazareth." *He*.—"Where is your authority for all this?" *I*.—"The Old and New Testaments." *He*.—"I do not acknowledge the New Testament." *I*.—"Your rejection of it proves it to be true; for the author of it, according to the prophets, was to be despised and re-

jected of men—Isa. liii. 3." *He*.—"I do not believe that that is found in the Bible." Being in a barber's shop, I said to the barber—"Have you a Bible?" *Barber*.—"Yes, Sir." *I*.—"Now, Doctor, read with your own eyes." *The Doctor*.—"I see; but this is not a correct translation of the Hebrew." *I*.—"I know that your own Rabbis have said, that the Holland translation was agreeable to the Hebrew, and the English is nearly the same; and in this passage it is the same, for I read and understand both languages." *He*.—"I wish I had a Hebrew Bible here." *I*.—"If you had, you would find that the translation in the English Bible is correct." *He*.—"I do not know that it is so." *I*.—"Does the Doctor know that the Holland, English and French translations of the Bible all agree?" *He*.—"I believe they do; but they do not agree with the Hebrew, and that is the foundation of them all." *I*.—"A learned Rabbi at Hamburg has given a translation of the Bible, and true Christians say that it is a good translation, and that translation is agreeable to the French, Holland and English." *He*.—"The Hebrew Bible by Moses is from God, and no other is perfect." *I*.—"Honesty compels me to say that nothing that is human is perfect; but God's word is." *He*.—"Your translations of the Bible are not perfect." *I*.—"Neither was Moses, nor any mere man; but Jesus of Nazareth was, for he was the mighty God." *He*.—"You cannot prove that." *I*.—"I think I can." *He*.—"Not from the Old Testament." *I*.—"Yes, from the Old Testament." *He*.—"Where? I have never seen it." *I*.—"Look into the Bible that you have in your hand—Isaiah ix. 6—'For unto us a child is born, unto us a son is given; and his name shall be called Wonderful, Counsellor, the mighty God.' What do you say now?" *He*.—"If I had my Hebrew Bible, I would know what to say; but as for your translations, I have no faith in them." *I*.—"What do you think of the miracles performed by Jesus Christ?"

He.—"Jesus Christ was a learned and wise man. By taking away out of the Temple the great word JEHOVAH, and keeping it concealed, he could do any thing by the power of that name."* *I.*—"Can you take the name JEHOVAH, and do any miracles?" *He.*—"I know not that art." *I.*—"Do any of the Rabbis know it?" *He.*—"No; they must get the word JEHOVAH out of the Temple at Jerusalem; and there is no Temple there any more." *I.*—"Doctor, my friendly advice is, please to read your Bible, and pray to Almighty God, in the name of the true Messiah, to give you spiritual light, knowledge, and unfeigned faith and repentance."

I have recorded only but a part of the conversation that I had with the Doctor. My memory could not contain the half; but this I must say, that he behaved with politeness.

BALTIMORE CITY SOCIETY.

THE following account of the formation of this important auxiliary, is extracted from the Baltimore Republican of the 27th February:—

Public Meeting in Behalf of the Jews.

IN pursuance of a notice publicly given, in the city papers and in several of the churches, a meeting was convened in the Light street Methodist Episcopal Church, on the evening of Tuesday, Feb. 25, in behalf of the cause of meliorating the condition of the Jews. At an early hour the church was well filled with a large assemblage of the representatives of most, if not all, of the Evangelical Protestant denominations—and evidence was thus clearly presented, of the fact, that the cause of

God's ancient people was awakening the same interest here, which has of late years so signally attended it elsewhere. The meeting was organized by calling the Rev. Dr. Johns to the chair, and by appointing Christian Keener, Esq., Secretary. After singing a hymn, by the choir, the blessing of God was asked in prayer by the Rev. Mr. Lemmon, of the Methodist E. Church. The chair then briefly stated the object of the meeting, which was to organize a Society auxiliary to the American Society in New York, for meliorating the condition of the Jews; after which the Agent of this Association, Mr. S. Bonhomme, was introduced to the audience. An address was then made by this gentleman—himself a Christianized Jew—and a number of facts of exceeding interest were brought forward. The Speaker alluded with much feeling to the oppressions under which his people labored, and to the promises and covenants of God to Israel. He dwelt at some length upon the wonderful preservation of the people, and the astonishing combination of influence in their favor recently evinced. He alluded to the friendship of the King of Prussia and the Queen of England, as a literal fulfilment of the prophecy, that "kings should be nursing fathers, and queens nursing mothers," in the latter day, to God's people. He spoke of Jerusalem as now filled to overflowing with returning Jews, many of whom, for want of accommodations, were resorting to Joppa, a neighboring town. He spoke of the twenty-two hundred converted Jews in Prussia, and of the vast numbers in England, and also of the recent instances in the city of New York, where whole families of Jews were now daily engaged in searching the Old and New Testaments. He strongly expressed the conviction that the time of Israel's restoration was at hand, and that it became Christians to stir themselves in prayer and faith, in contributions and missionary labors, that the Bible might be put in Jewish hands, and generous efforts made in

* This fable is quite popular among the Jews. In a subsequent conversation with the missionary, one of them said—"He (Jesus Christ) wrought miracles by stealing the word JEHOVAH out of the Temple at Jerusalem, and placing it under his foot, by which means he could fly in the air, and do mighty works."

this sure cause of the Lord. After stating the fact that the American Society had just appointed a converted Jew to labor in Baltimore, as a missionary, and that four other missionaries were now on their way from England, designed for similar duties in the United States, he concluded with an appeal to his brethren according to the flesh, to follow him—receive Jesus as the Messiah, and the whole Bible as the word of God. The chair then introduced to the meeting Mr. Nehemiah Altman, a converted Jew, and stated his personal acquaintance with him, and confidence in his sincere Christian character. Mr. Altman, although speaking English imperfectly, proceeded in a strain of simple, but touching narrative, to address the meeting. He alluded to his former blindness, and to the causes which operated in many parts of Germany, to keep the Jews at a distance from Christianity. He named the oppressions of some countries—the loose Christianity and inconsistent conduct of many nominal Christians. He adverted to the idolatry of papal countries as a powerful repellant of the Jews. He spoke of the temptations to hypocrisy caused by the laws of Europe, restricting Jews from holding real estate. He mentioned the horrible persecution of Jews in Spain and Italy—the confiscation of their property and banishment of their persons—and then asked who could wonder, that the Jews thus treated should hate Christianity? He concluded by a very affecting narrative of his own conversion, and of his present anxiety for his own family now in Germany. The audience in many instances were melted to tears, and evinced the deepest sympathy in the addresses made. The chair subsequently read the form of a Constitution for the Baltimore City Society, auxiliary to the American Association—which was accepted; and afterwards the following persons were appointed officers, with authority to nominate a Board of Managers:—The Rev. Dr. Johns, President; the Rev. Mr.

Hamilton, Vice President; the Rev. Mr. Heiner, Secretary; Mr. J. H. Brown, Treasurer. Cards were passed through the audience, and several individuals made life members and members of the Society. After which, the meeting was dismissed with the benediction pronounced by the President.

The Society thus auspiciously formed, has already entered with vigor on the work. With great gladness of heart, and with a lively sense of gratitude to the God of Israel, we welcome it to a large share in our labors, and in our blessings.

One of the most healthful and promising signs in this Baltimore enterprise is the visible union, in effort and prayer, of those who are already one in Christ, the ever-blessed Redeemer and Lord of "*all them that believe.*" It has long been our intimate conviction, that there is no one cause of religious benevolence, so well fitted, by its associations and aims, to diffuse over the troubled waters of the Church the "excellent oil" of brotherly kindness and charity, as this long-neglected, but now reviving cause of Israel. "*The watchmen shall see eye to eye, when the Lord shall bring again Zion.*"

We fervently trust that the noble example of our Baltimore brethren will not be lost, but will provoke to emulation in love and good works the Churches that are in Christ throughout the land. The Parent Society, we are assured, already feels the quickening, animating influence.

BALTIMORE CITY MISSION.

ACCORDING to the intimation in our last, Mr. Altman has begun his labors among the Israelites of Baltimore. We affectionately commend

our dear brother, and his self-denying work, to the sympathy and prayers of God's people.

A Mission Room, we understand, will probably be engaged, where Mr. A. may be able to meet his brethren at appointed hours, for conversation and inquiry into the meaning of those things, which "Moses in the law and the prophets did write." Besides his various duties during the week, he also expects to preach in German to the Jews every Lord's day morning, in a German M. E. Church.

To the Baltimore Female Bible Society we tender our cordial thanks, for their liberal offer to supply our Missionary with the Word of God.

We now subjoin a few extracts from his Journal:—

**Extracts from the Journal of
Rev. N. Altman.**

Feb. 28th.—I went through the — Market; there I was somewhat angrily accosted by Mr. —, a Jew of respectable standing in the synagogue, and the question was put to me, how many Jews I had converted already. I answered him that I have not converted, and do not expect to convert any—intimating that the Lord alone has the power to convert. After this he hinted that I was bought with money to embrace the Christian religion, and that I could not look a Jew in the face. I then looked steadfastly in his face, and, through the grace of the Lord, I kept calm, and tried to speak kind to him, and endeavored to show him that money was not my object in embracing Christianity. I related to him how I had obtained my livelihood, since I confessed Christ, and that at this time I do not need to stay here, as I had a call to another place, where I should not have to endure persecution from my brethren after the flesh. Among other things I asked him, Is there any true piety among the Jews? He confessed

that there was not as much as he wished, but he tried to impute this to the ignorance of most of the Jews. I had a long conversation with him, and believe was somewhat successful in removing the prejudice he entertained against me. We parted very friendly, and he gave me an invitation to call and see him.

March 3d.—I called at a store in — St., where I met several Jews. I had a long conversation, but their conversation was very unbecoming. One of the company became very excited against me, and spake very angrily and maliciously to me, and left the store in the company of another. May the Lord have mercy on them, for they know not what they are doing.

4th.—Called at a store in — St. There I met several Jews, but they would not listen to what I had to say, and some of them were not willing to accept a tract. I then gave them the gospel message, that only in the name of Christ is salvation to be found. I gave to two Jews tracts.

I then called on another family in the same street, who received me in a very friendly way. Had a long conversation with them about the Christian religion; they accepted two tracts. When I left, they invited me to call again.

7th.—Met with a Jew in the street. He made the inquiry, if I fully believed in Christ. I replied that I fully rely on Christ, and my faith rests on Him as the true Messiah, and then I gave him some scripture evidences. He invited me to call and see him at his house.

After this I met with Br. Herz Kaiser, a converted Jew, belonging to the M. E. Church, residing in Berlin, Som.co., Pa. He was here to purchase goods. With him I called at a Jewish family in — St. There we had a long conversation. Br. H. K. inquired if they would come to hear me preach; but he said he could learn nothing of me. Another Jew came in. I showed them how fully the promise is fulfilled, and is fulfilling, which was made to Abraham—"In thy seed all nations

shall be blessed." That alone thro' the power of the gospel the nations are blessed. Referred also to the prediction of Jacob to Judah, that "the sceptre shall not depart from Judah," &c., showing what particular care the Lord had over Judah, till the time of Christ came, and how they kept their regular chronology; but after that time the Jews were scattered to the four winds; and that they know no more from what tribe they are. This man said, that when their Messiah shall come, he will blow with a trumpet. We replied, that we believe fully that Messiah will come once more; but that he had to come, first, to suffer and die for the sins of man, and that the Rabbis, to escape this difficulty, invented a new Messiah, Ben Joseph, in clear contradiction of Scripture. We spoke a great deal more; they had not much to reply. One Jew who came in, went away angry. "Blindness is happened unto Israel." O Lord, open their eyes!

In a letter dated March 11th, Mr. A. remarks:—

Dear brother, yesterday Br. Bonhomme and myself had a long and interesting conversation with a Jew, a secret seeker after the truth. This interview I did not mention in my journal. We have the satisfaction to see that the enemy of all good is up in arms against us. The President of the Synagogue here warned his people not to be deceived, and led astray. Yesterday a publication appeared against us, but we were not mentioned by name. This I do not mind, but hope, through the grace of the Lord, to go on in the good work.

The London Society.

WE regret to learn that some of our friends labor under the idea, that this great Society is under *Tractarian* management, and that the mission to Jerusalem, in particular, is vitiated by that most pernicious influence. So far as we are

informed, this is an entire mistake. The Society, no doubt, is exclusively Episcopalian, but the evangelical families of the Church of England, comprising men, not a few, who would be ornaments to any Church, are its best and most efficient, if not its only supporters.

With regard to the Jerusalem Bishopric, so far from being the pet of Oxford, it has been from the beginning, and is still, honored by the bitter and persevering hostility of that Popish party. "*God grant that it may utterly perish and come to nought, and be as though it had never been*"—was the war-cry of Mr. Newman himself; and the devout wish was echoed only the other day by the Tractarian organ, the *Christian Remembrancer*. In the very last number of The Jewish Intelligence is a long letter from Mr. Ewald, missionary at Jerusalem, vindicating the mission there from the calumnies of some touring Oxfordist.

Let it be recollected, moreover, that every degree of interest that is awakened towards Jerusalem, as the divinely appointed centre of unity in the Millennial kingdom of the Son of Man, is felt to be so much withdrawn from her who sits on the seven hills; and it would be rather strange, if any Papist, or semi-papist, should be eminent for his zeal in Jewish missions. But there are yet other causes of offence to the men of Oxford in the Bishopric of Jerusalem. They regard it as an unwarrantable intrusion on the territory of the Holy, Apostolic, Eastern Church; nor can they forget, or forgive, the part allowed the King of Prussia, and his irregular clergy, in the establishment of that see.

"Honor"—we say, therefore—"to whom honor;" and to our eye the brightest honor, that God has of late years put upon the Church of England, is the earnest and liberal spirit of sympathy with the claims of Israel, which has been shed down so largely on her communion.—Amidst the many evil signs, that may well arouse the fears and the prayers of all who love her, we cannot look to "The London Society for Promoting Christianity amongst the Jews," and not feel the comfort of the assurance, that "*a blessing is in it.*"

WE do not observe much of special interest in the last reports from the stations.

The Free Church of Scotland.

OUR readers are aware of the strong interest that is felt by this body in the subject of Jewish conversion. The Missionary Record of the Church, published monthly in Edinburgh, will enable us to keep them regularly informed of the progress of operations, which have been hitherto so remarkably owned and blessed by the Spirit of God.

JASSY.

Letter from Rev. Daniel Edward.

Mr. E. has been laboring here for some time, amidst many discouragements; until, his health having become impaired, "the Committee, with a view to its improvement, and to the benefit of the cause at home, have requested him to quit, for a short time, the sphere of his arduous duties."

The extracts which follow are from a letter addressed to the Rev.

A. M. Stuart, and dated *Jassy, November 10, 1844* :—

To this letter, which is already too long, I must, however, append an account of my journey to Cronstadt, as some things were connected with it too important to be omitted. I had given up all thoughts of quitting Jassy this year; but as the season advanced, the state of my health warned me of the necessity of seeking a change of air before winter set in. While debating in which direction I could obtain the greatest probable benefit, a Jew who had come from Cronstadt, happened to mention, that the chief Jew of that place (Cronstadt, in Transylvania) had been inquiring about our mission, and that the Jews in general, in that region, were accessible.

Although the journey was much longer than I had designed, and from the road being unfrequented, and the conveyances bad, not likely much to promote the chief object for which I was leaving home, I felt a burden upon my spirit to go there. The first two days of the journey I had a Jewish waggon; and then, the Jew being obliged to stop to keep the Feast of Tabernacles, I got a peasant's cart with two small horses, which, on the evening of the third day, brought me to a hamlet at the foot of the Carpathian Mountains. I was very anxious to get through the pass that same evening (Saturday,) in the prospect of keeping the Sabbath more comfortably in a Hungarian village, on the other side; but not a peasant would stir, although they offered to take me forward the next day. It was a miserable prospect to spend two nights in such a damp hole as the Moldavians' khan, when surrounded by people with whom I could not speak (for we have never learned the Moldavian language;) but we became considerably relieved by the appearance of two Jews, who were as glad to see a friendly face as I was to have the prospect of profitable occupation. One was overseer of the village for the Boyar; the other a young man from

Cronstadt, stationed in the village for a few weeks to expedite merchandise from Moldavia. Whenever I see Jews upon a journey, I think myself among friends. There are almost always some slumbering embers of a moral feeling, even in the most degraded, to which one can appeal. The Jews stayed with me till late on Saturday evening in the khan—took with them some tracts to read, promising to return early the next morning; and with one of them, especially, I spent, with some satisfaction, a good part of the Sabbath in reading and conversation. On Monday morning, before I set out, he gave me a letter, which proved an introduction to the Jews, both at Cronstadt, and at St. Georg, a town three hours on this side. On the Hungarian boundary, the Austrian officers took away from me all my books, even to my Hebrew Bible, which I pleaded to retain—it is our weapon in dealing with Jews. The Jews in all the towns of Transylvania are few, except in Carlsburg, where their number is considerable. On that very account, and their distance from the Rabbi, or one interested in keeping them in bondage, the corporate spirit which encloses them against the approaches of Christians seems to be proportionably dissolved. In Cronstadt and St. Georg, severally, which I visited, there are only seven or eight families, but the number is swelled by individuals, who, although they cannot settle, are permitted to reside for a length of time upon passports. In both places the Jews received me in the most open and friendly manner. In St. Georg, I had met the chief Jew of Cronstadt, Rabbi (Aaron,) who leads all the others—the other families being mostly branches of his—in St. Georg; and as soon as I arrived in Cronstadt, he seeing me at the window of the inn, waved to me from his shop-door to come over and visit him. To my great astonishment he arranged to gather the Jews together next day (this was Friday,) in his house, if I would preach to them. This was a merciful opening, beyond

what I had ever dreamt of. Next morning, after the synagogue hour, he sent to invite me to his house. Several old Jews were present, and we had a lengthened conversation. At four o'clock, the hour arranged for the sermon, I returned, took my place at a table, five or six elderly Jews sitting round it, the younger ones standing behind; the women, at first, collected about the room-door, but eventually came in. As you may guess, there was much irregularity—the thread of discourse was often broken, as *e. g.*, when a passage was quoted, the Jews quoted aloud the context, and made their remarks upon it; but, upon the whole, it was a glorious opportunity of declaring Christ crucified to the lost sheep of the house of Israel. Besides having much intercourse with individuals during the visit, I was called upon to preach again the next Sabbath (Saturday.) The old man visited me in the inn two several times on Sunday, and urged upon me to stay among them. On account of the advanced season, I could not prolong my stay, but promised, if the weather permitted, to send one capable of carrying forward their instruction in the Word of God—they engaging to meet several times a-week to receive it. Besides, I was anxious that they should witness the power of religion in one who had been a Jew, as a baptized Jew, who had passed through some time before, had done incredible mischief. One saying of the old man affects me deeply, that if he could believe his own religion to be true, he could not only bear its yoke, but die for it. I was not blind to the circumstance, that several of the Jews were calculating on the immunities which a Christian profession confers; but I could not but remark at the same time, that there was a deep concern for the future life. It occurred to me that a richer harvest might, perhaps, be gathered in a shorter time here, than in places where the Jews are in greater numbers. With these thoughts, and, you will believe, not without prayer, I sent

Weiss, our first convert, to spend the winter in Cronstadt, who, we trust, both with word and deed, is qualified to lift up Christ before his brethren, in a manner which will draw their hearts unto him, we holding up his hand in the meantime, crying without ceasing on his behalf.—I am, &c.

CONSTANTINOPLE.

Letter from Rev. W. G. Schauffler.

THE mission here in behalf of the German Jews has been confided to Rev. Mr. Allan, who has recently been transferred to this important station from Damascus. Before his arrival, Mr. Schauffler, the excellent missionary of the American Board among the Sefardim, or Spanish Jews, kindly undertook the care of the various institutions. "The connection," says the Record, "which, through a kind providence, the Committee was enabled to form with him, has conferred unspeakable benefit on the mission."

There is much that is interesting in a letter from Mr. S. to J. G. Wood, Esq., bearing date Nov. 25; we select all that we can make room for:—

AND now I come to Dr. Leitner, and the Medical Dispensary superintended by him. Dr. Leitner, after having been under my instruction all the summer, as far as our distance in the country, my family circumstances, and his personal engagements permitted, was baptized by me, as your acting missionary, on the 20th of October last, at a special German service, held by me for the purpose, in the American chapel here. My *regular German* service, at the American chapel, ceased with the close of last year, and was transferred to the Prussian chapel of the Embassy, where I have often preached since, at the invitation of the chaplain. There were, however,

circumstances then existing which induced me not to ask for permission to baptize Dr. Leitner there; but, after having held myself the forenoon service at the Prussian chapel, I announced a special German service at three o'clock p. m., at the American chapel, when Dr. Leitner should be received into the Christian Church. Mr. Goodell, our eldest missionary, very kindly gave up his Bible lecture in Turkish (attended by *Armenians*) for the day, to make room for us; and many of the pious and serious evangelical Armenians, who had listened to Mr. Dwight's *Armenian* sermon the same afternoon, from one to two o'clock, stayed to enjoy the season with us. The chapel room, and the adjoining study of Mr. Dwight, were occupied by German, Jewish, and Armenian hearers. I preached from Rom. x. 4. After the sermon, Dr. Leitner professed his faith in Christ, by replying to a considerable number of questions, which I put to him before the listening assembly. The season was both solemn and delightful. After the exercises were over, our Christian friends welcomed the new brother to their fellowship in Christ; and especially the Armenians surrounded him, and shook and pressed his hands in a very touching manner.

To me this season was not only one of deep interest, but also of deep concern. I had ever been pleased with the Doctor's conduct, and his candid, and honest, and serious inquiries after the truth; but, knowing the depth and deceitfulness of the human heart, and having seen many a hopeful convert spiritually flag and languish after baptism, as though now all was done and over, I rejoiced with trembling; and, from that day onward, kept my anxious eye fixed upon the Doctor's appearance, conduct, and conversation, in order to see whether he was pressing forward in the active vigor of a new life, in the daily fresh experiences and discoveries of the young convert, in daily converse with God in prayer, and with his truth in the

continual use of his Word, and in fellowship with his children; or whether he would gradually settle down into an outward decency of mere creditable, social and religious habits. I was, however, delighted to see daily brighter evidences of Dr. Leitner's true conversion to Christ. His public profession gave him a mighty start in spiritual life; and he is wide awake to a lively intercourse, by prayer, with his God and Saviour, deeply concerned for his brethren according to the flesh, active and cheerful in doing good among them, and daily studying his Bible with fresh delight. He is a true comfort to me, and has assisted me already, though young in the Christian life, and as yet imperfect in the vast and deep scheme of divine truth, by his mature and unobtrusive counsels, and especially by his gentle and meek influence upon those with whose difficult tempers I have been tried. I consider him a growing Christian—a man of fine gifts for a missionary-assistant in the department which he occupies.

German Jews from Russia, Moldavia, and Wallachia, have called upon me, and strongly urged me to publish an edition of the Hebrew Bible, with a translation in Jewish-German by the side of it, in the fashion of my Hebrew-Spanish Bible. They are all of *one* opinion—that tens of thousands of copies can be sold in those countries; for there is an utter destitution of the Word of God in those parts, very deeply felt by many of the people. I promised them to prepare the manuscript, if God should grant me health and life, and to raise the funds for an edition, if he grant me favor in the eyes of his people in Christian lands. I have resolved to write to the American Bible Society, and to the Society for Meliorating the Condition of the Jews, to raise funds for an edition of at least 10,000 copies. I am sensible of the greatness of the undertaking, and the burden of the work, and the responsibility. But I feel bound to make the proposals; and if the means are granted, I shall consider

myself bound to the performance of the task, God willing. Perhaps you may excite, in Scotland, an interest for this cause in due time, to give us your efficient co-operation, and your prayers in it.

Meantime, the Society for Meliorating the Condition of the Jews, having revived again to fresh activity, wrote to me by their Secretary; and a distinguished member of it, the Rev. Dr. Proudfit, Professor of Greek and Latin Literature in Rutgers College, New Brunswick, New Jersey, wrote me a letter about the same time, both stating to me, that that Society was preparing for more extensive operations than they ever attempted; and asked, what they could do for this great and good cause *in these parts*. Dr. Proudfit stated to me, that the Society had had of late several considerable legacies; that there was a general awakening on the subject of the Jews' conversion, and that the impression began to spread among the friends of Israel, that *no field smaller than the world would rouse the Church*, and that we ought to lay plans for the conversion of the Jews *in general*. All these, and like thoughts and convictions, I have carried about in my bosom ever since I enlisted in this cause; but I despaired ever to see such a spirit prevail in the Churches of America, where, at least in my days, so few, and generally only infidel Jews, were found. My communications have become, in consequence, fewer, and I often nearly fainted and grew weary. But now, as it seems that the Lord is reviving his people to fresh attempts at the same time, when here and in the neighboring countries wide and effectual doors of usefulness are opened unto us, I feel as though the time to favor Zion was drawing near, and I shall, Providence permitting, write home fully, and urge strongly on all, the perishing state of the Jews scattered up and down by hundreds of thousands in these benighted countries.

Our Board, also, after the visit of Drs. Anderson and Hawes, to these parts, feel encouraged to do more for

the Jews, and I hope they will soon succeed in finding a suitable associate for me in my labors; so that when my labors finish, and my days here below close, the charity and the prayers of God's people in America shall not cease to be put forth in behalf of the ancient people of God on the Eastern Continent.

The time must certainly come for *great efforts* and *great success* among the Jews, or I entirely misunderstand God's promises. And, I believe, those times of great results draw near. Let us look to the promises of God in faith, watch his providential leadings with Christian sobriety, and be ready for duty, when and wherever the Lord shall call us to the work.—I am, &c.

From a communication of a later date (Dec. 16,) addressed by Mr. S. to the Am. Board, and for a copy of which we are indebted to the courtesy of the Secretary, Rev. Dr. Armstrong, we add the following:—

The medical dispensary, (of the Scotch mission) which I organized last September, grew out of a proposal from me. You remember, perhaps, that some ten years ago I proposed the same thing to you. It now wears all the marks of future prosperity and usefulness. I have no doubt that it will, in due time, have the honor to be persecuted and cursed by the Rabbies; but I have little doubt of its ultimate triumph, and its benign tendency to bring the minds and hearts of these perishing Jews nearer to us, aside from the real and Christ-like charity bestowed upon many bodily poor and sick, and at a very small expense.

Our conference meetings for German Jews at the Scotch school-house are still continued. They are more and more numerously attended, and the audience becomes more serious and quiet as we proceed. Our two weekly conference meetings, held by me for Christians, are attended by more Jews and Jewish proselytes than born Christians. Three Sabbath ago I opened again a German

service at our American chapel, and that more especially for Jews. The difficulty of their obtaining admittance at the service of the Prussian embassy led to this measure, with which both the Prussian chaplain and the ambassador are satisfied. Christians also attend, and my audience is about as full as it ever was. . . . To-day a Jewish physician, whom I have known for a short time, called and asked for Christian instruction for himself and his wife. Although they are both ignorant, even of the rudiments, of Christian doctrine, and much more of Christian experience, there is hope of doing them good, and I shall try to arrange the matter accordingly.

The Church of Scotland.

ORDINATION OF MISSIONARIES.

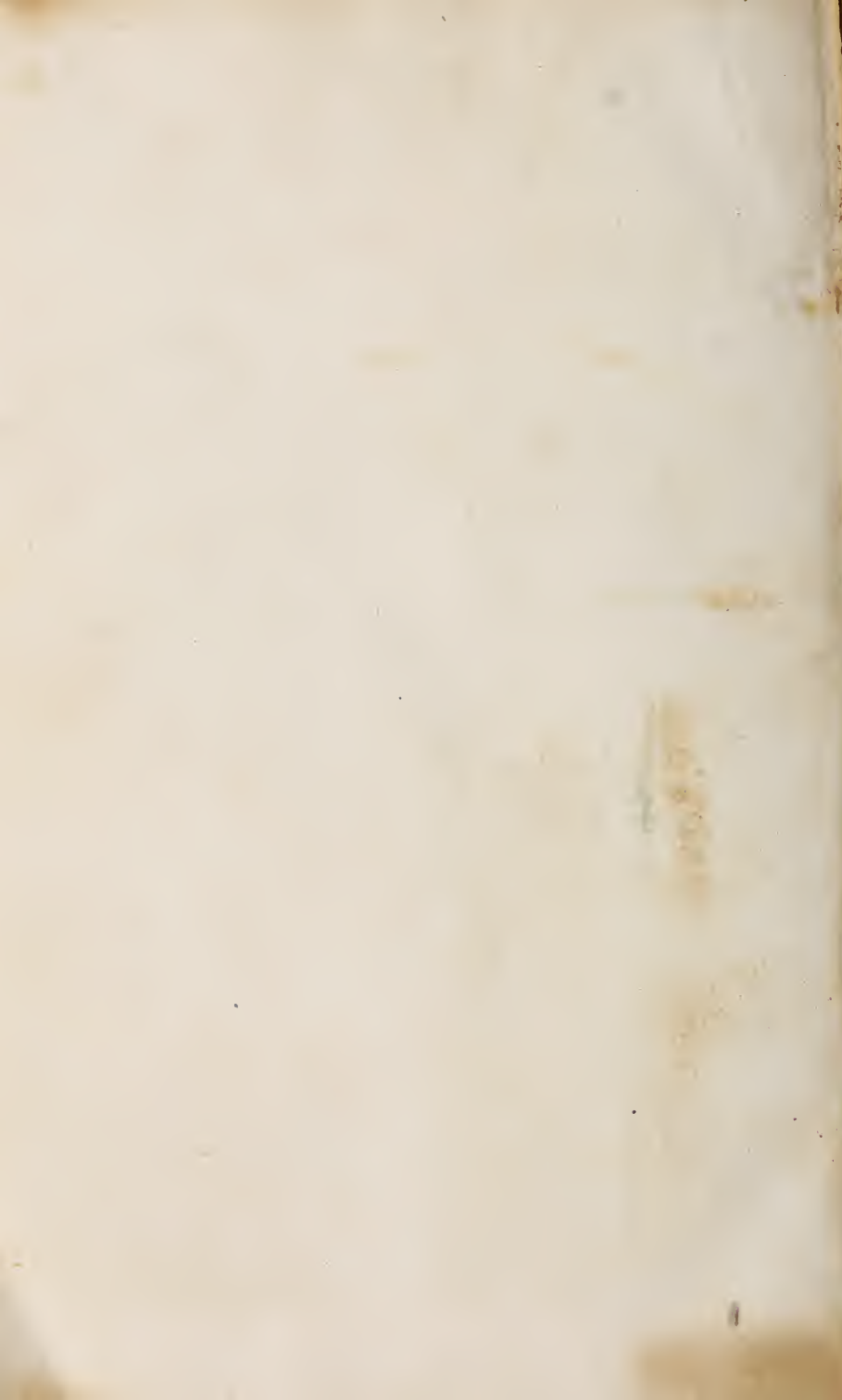
THREE Jewish missionaries, the Rev. Nathan Davis, and two females, were ordained on Wednesday last, in Swallow Street, London, in connection with the Scotch Establishment. They are to proceed to Tunis, in Barbary, to labor among their fellow-countrymen.

Donations & Subscriptions.

THE Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following donations and subscriptions to the funds of the Society:—

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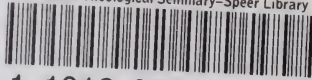
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